The
UNITARIAN MONTHLY

No. 186. (Vol. XVI—3.) MAR., 1919. ONE PENNY

Five Points of Unitarianism.

The American Unitarian Association Publishes the following statement:—

The distinguishing characteristics of Unitarianism are found not in an official creed, but in these fundamental principles:

(1) PERFECT MENTAL FREEDOM (rather than bondage to any external authority), OUR METHOD IN RELIGION.

(2) ENLIGHTENED REASON (rather than conventional opinions and traditions handed down from the past) OUR GUIDE IN RELIGION.

(3) BROAD FELLOWSHIP with all who seek the same ends (rather than exclusion of those who differ from us in opinion), OUR SPIRIT IN RELIGION.

(4) SELF-FORGETTING SERVICE to all who need our help (rather than the salvation of our own souls), OUR SUPREME AIM IN RELIGION.

(5) CHARACTER (rather than belief or profession), THE DECISIVE TEST IN OUR RELIGION.

M.B.

Florence Nightingale Convalescent Home for Men.

THE NATIONAL MEMORIAL

TO THE MEN OF THE

Unitarian, Liberal Christian, Free Christian, Presbyterian and other Non-Subscribing or Kindred Congregations and Sunday Schools who have fallen in the War.

A National appeal for **£10,000** to build, equip and endow a Convalescent Home as a Memorial to the fallen, and for the use primarily of surviving ex-sailors and ex-soldiers of our community: the Home to be erected at Great Hucklow, near Buxton, and to be managed by representatives of the Manchester District Sunday School Association, The Sunday School Association (Essex Hall), and all the District Sunday School Unions and Associations within a radius of one hundred miles of Great Hucklow.

Contributions amounting to nearly £3,000 have been promised in sums ranging from One Shilling to £500.

Further contributions are invited; smaller as well as larger will be equally welcomed; every one should join in a National Memorial.

The **Sunday School** list amounts to £500, promises ranging from sums of One Pound to several of £50 and over. It is earnestly desired that every **Sunday School** shall be represented in this collective Memorial to our "Boys," most of whom went from our Sunday Schools.

There is also a **League of Unitarian Women's** list to which several branches have already subscribed. It is hoped and believed that the League will do for our own "Boys" the same splendid service it did for the Belgian Fund.

The **Memorial Home** is now open in temporary premises; plans for the permanent structure are under consideration and building operations will be begun as soon as the response to the appeal admits.

Will you help the Memorial by Subscribing at once?

Contributions should be sent to

MR. T. FLETCHER ROBINSON,
17, Claremont Road, Pendleton, Manchester.

Other Correspondence to

REV. CHARLES PEACH,
Great Hucklow, Buxton.

Notes and News.

A book notice "Be Believe," by Paul Revere Frothingham, in type, is crowded out until the April issue. In common with all of our fellowship we deeply regret the imprisonment of Bishop Ferenz, the head of the Unitarians, along with other Protestants of Hungary by the Rumanians; the North Cheshire Unitarian Sunday School Union held its quarterly meeting at Stalybridge, Jan. 18th, when Rev. C. Peach delivered an address on the Florence Nightingale Memorial Home for Men at Great Hucklow; two sons of the Rev. Dr. L. P. Jacks have won the Military Cross; a third, Capt. M. L. Jacks, severely wounded in 1916, is now elected Fellow of Wadham College, Oxford; the Annual Meeting of the Sheffield and District Unitarian Association of Churches was held at Unity Church, Sheffield, on Jan. 23rd, when there were addresses on "Re-construction after the War"; the Quarterly Meetings of the S.-E. Wales Unitarian Society were held at Mountain Ash, Jan. 27th, at which a message of sympathy with the Unitarians of Hungary and concern at the imprisonment of their Bishop Ferenz, was passed, and a request that the British and Foreign Unitarian Association should take all possible action on behalf of the religious freedom of the Unitarians in Hungary and the liberation of their bishop; the Annual Meeting Midland S. S. Association was held at Birmingham, Jan. 25th, when "Reconstruction" and the "Florence Nightingale Memorial Home for Men" were discussed; Rev. F. Coleman (Unitarian) and Rev. H. Partington (Congregationalist) exchanged pulpits at Burnley, Jan. 26th; a prosperous condition of affairs was reported at the Annual Soiree of the Great Meeting Congregation at Coventry, Feb. 1st; Rev. C. J. Street, M.A., President of the Sustentation Fund in an address spoke strongly of the great need of Unitarian congregations increasing the stipends of their ministers owing to increased cost of living; Mr. Wilfrid Tyssen has received a medal from a Russian General for courageous conduct in 1916; the Pudsey Unitarian Church, is undertaking a scheme of improvements to cost £400 with good promise of success; Mrs. Spiegelhalter, an active worker in the Malton Unitarian Church, Yorks., has been congratulated by the congregation on having reached her 80th year; the Military Cross is awarded to 2nd Lieut. Rufus Irving, of Colne, who died Oct. 31st, 1918, gassed, aged 21; very good progress has been made at Chapel Lane Chapel, Bradford, in all departments under the ministry of the Rev. A. Cobden Smith.

MINISTERIAL CHANGES: Rev. C. W. Townsend, formerly Baptist minister, Newcastle-on-Tyne, and now minister of our Longsight Free Christian Church has received the certificate of our Northern Advisory Board, and was publicly welcomed Jan. 25th; Rev. Nicol Cross preached at Mill Hill Chapel, Leeds, Jan. 26th, while home on leave; Rev. Mortimer Rowe demobilised, has resumed his ministerial duties at Preston after serving three years with the R.A.M.C.; Sheffield Upper Chapel has lost 15 men who have died in the war; Rev. C. M. Wright, M.A., of Toxteth, Liverpool, is away serving with the Y.M.C.A., in Germany; Rev. L. Redfern, M.A., has returned from Y.M.C.A. work in France to his Liverpool ministry; Mr. John Begg, Pioneer Preacher, is in temporary charge of Unity Church, Islington, London; Rev. C. Biggins, has returned from R.A.M.C. duty in France to his ministry at Todmorden.

DEATHS: Mrs. Emil Behnke; Rev. J. B. Gardner, Sheffield, Jan. 20, 85; Mr. W. Pritchard, Newport, Mon., Jan. 14th, 52; Emily W. Shannon, widow of the late Rev. John Shannon, Jan. 16th, 68; Lt. E. E. Lawford, of Dolgelly, reported missing, now believed killed in action, June 13th, 1917, 35; Major J. C. Warren, M.C., of Nottingham, was reported missing, killed in action, Mar. 21st, 1918; Mrs. J. E. Hawkes, Birkenhead, Jan. 22nd, 72; Rev. George Carter, London, Jan. 24th, 82; Pte. Wm. Henry, R.A.F., of Stannington, Sheffield, in hospital at Oxford, Jan. 20th; Mr. A. J. Clarke, Herne Hill, London, Jan. 29th, 78; Mr. Elias Jones, Dewi Well, Jan. 24th, 51; Mr. Brooke-Smith, Auckland N.Z. formerly of Birmingham, Jan. 16th, 80; Miss Clementine Finlay, W. Hampstead, London, Jan. 23rd; Mr. Fred Holland, Padiham, Jan. 26th, 62; Mr. James William, Purley, Jan. 27th, 73; Rev. T. L. Marshall, Exeter, formerly editor of the "Inquirer," Jan. 31st, 93; Rev. A. E. Rump, Thraston, Jan. 24th; Mrs. Edwin Oliver, Stockport, Feb. 2nd; Mrs. John Harling, Lower Broughton, Manchester, Feb. 2nd, 71; Annie, wife of Rev. J. J. Wright, of Chowbent, Leigh, Lancs., Feb. 5th, 66; Mr. James Williams, Croydon, Jan. 27th, 75; Mrs. A. Marks, Exmouth; Mrs. J. Hobson, Sheffield, Feb. 9th, 84; Mr. Geo. Martineau, Gomshall, Surrey, Feb. 5th, 84; Lady Ward, widow of the late Sir John Ward, of Leeds, at Paignton, Devon, Feb. 5th, 70; Miss E. W. Harvey-Coook, Warrington, Feb. 11th, after an accident, 29; Lady Scott, wife of Sir S. H. Scott, of Windermere, in a nursing home, London, Feb. 8th; Arthur W. Thackray, son of Rev. Dr. Thackray, Stand, Manchester, Feb. 6th, 10; Mr. Tom Barrow, Mottram, Feb. 12th, 74.

God's Judgment.

Two theologians of differing creeds,—
Whose lives had been one noble, earnest strife
To save each other's soul from that dread wrath
Reserved for sowers of all noxious seeds,—
Their ends ungained, passed from this mortal life,
And entered heaven each by a different path.

They met before the throne of God the Just;
Cried each: "And art thou here? Then I am lost.
Forgive, O Lord, the error of my ways!"
Then said the Just One: "Still hold fast thy trust;
Ye both are saved with all your following host,
Since each hath taught to all Love, Faith and Praise."

—Ernest Whitney.

Lower Mosley Street Schools, Manchester.

THE long and memorable history of these schools extends to the earliest years of last century, when the Unitarian Congregation then in Mosley-street opened a boy's Sunday School in the cellar underneath the Chapel, and a School for girls in two small rooms connected therewith. Though in very unpromising and dimly lit surroundings such was the zeal of those who conducted the Sunday School that they proved of eminent service to those who attended them and "shed light on many a dark, ignorant mind," and became the brightest spot in the lives of very many, both teachers and scholars. There the Sunday School remained for upwards of 28 years. At that period of the history of English education there was a lamentable lack of facilities for popular education, so much so that poor people were almost entirely unable to obtain for their children even the simplest rudiments. So much was this the case that the conductors of the Sunday School deemed it absolutely necessary that writing and arithmetic together with reading should be taught on Sundays, deeming it essential that they should possess these aids to knowledge if they were to have any future chance in life. This proposal was denounced by many religionists as a desecration of the Sabbath, but was persisted in until the late fifties to the manifest advantage of many young adults who had little opportunity of education either in the day or evening schools.

In 1835, the congregation meeting in Mosley-street, determined to sell the Chapel and erect another in a more desirable situation, with the result that the Upper Brook-street Church was built, and opened in 1839. Meantime there was beginning the movement in favour of popular education, and the two congregations of Cross-street and Mosley-street united in the determination to erect a building which would serve as a day and Sunday School for both sexes. A site was secured in Lower Mosley-street, and the new building was opened in 1836.

During the period of the previous 28 years two institutions which still continue their beneficent work were founded, namely the Savings Bank in 1822, and the Boy's Sick and Burial Society in 1824.

On the establishment of the day school in 1836 the Committee was fortunate in securing the services of Mr. J. O. Curtis as the headmaster, whose devoted service and beneficent influence both as day and Sunday School superintendent made the middle period of the history of the school memorable and laid the foundation of its great activities and influence. On his death in 1837, he was succeeded in both offices by Mr. George Smith, his assistant, who maintained the fine tradition set by Mr. Curtis, until his resignation from ill-health in the year 1880, after 23 years of admirable and exemplary service. In 1870 the Act constituting School Boards was passed and a few years later the Committee felt that it was their duty to cease their individual enterprise and include it in the public system, and so the Lower Mosley-street School, and the hardly less well-known Peter-street Swedenborgian Day School were merged in the fine new Higher Grade School established in Deansgate.

In 1848, evening classes of an elementary character including classes for drawing and singing were established, but it was not until the early seventies that evening classes of a more complete and systematic character were established, and continue in successful operation at the present time. In 1917-18 the total number of students in attendance were: Winter 581, summer 221, with class entries respectively of 2,497 and 781.

A few years prior to 1896 a great, not to say a revolutionary change came over the whole neighbourhood of the school by the advent of the Midland Railway, which abolished whole acres of streets and dwelling houses.

In 1896 came the proposal to build the great Midland Hotel on a site part of which was occupied by the School. The Committee accepted the offer made to them for the sale of the building and its erection on a near site in the same street, and it was formally opened on March 12th, 1898. The removal of the large population which then surrounded the School caused a great diminution in the attendance at the Sunday School, which at one

time totalled 600, and which fell to one-third of that number in 1917-18. For the last 25 years there has been in operation what is known as the Manchester Social Club, now carried on under a committee of management comprised of members attached to the Sunday School and other well-known members of the public. It is intended for both sexes and comprises in its operations a restaurant, billiard club, orchestral, dramatic, literary, and debating societies, and also opportunities of pleasant gatherings of a social character. There was also a Ladies' Gymnastic Class, but this has now been transferred to the Evening Class department under the new Education Act.

The members of the club have given singularly valuable aid to many War charities, and among other activities they, together with members of the Sunday School, have provided some 2,000 crutches for wounded soldiers besides establishing a welcome and pleasing form of hospitality on the school and club premises to soldiers from the various hospitals, on Saturday afternoons and evenings. The members also undertook the repair of wounded soldiers' clothing and hospital linen, and in the course of the years 1914-18, 1952 articles have passed through the hands of the school and club members. Parcels of comforts have been regularly sent out at Christmas to members of the club and school serving at the front.

One of the most important features of the Sunday School is that of the Sunday Society, which began its operations in September, 1916, as a development of the work of the first adult class. Its purpose is to arrange for addresses on all subjects worthy of study by not only tried friends of the school, but also by others drawn from a wider sphere, who have most willingly responded. The addresses are preceded and followed by selections of excellent music, both vocal and instrumental, competently rendered by friends of the movement. The society, whose members subscribe a minimum annual fee of one shilling, is freely open to any who desire to profit by it. Its meetings take place between 2-30 and 4-30 p.m., and extend from the beginning of September until the end of July, and syllabuses are issued for the Autumn, Spring, and Summer sessions. There is an average attendance of about one hundred at each meeting and a membership of 200. The addresses have been uniformly of a high order and the programmes of music have met with deep appreciation.

There is only one matter which the officials of the school regret to record, and it is that they have, at the present time, no minister. An appointment at Cross Street Chapel in the near future is eagerly awaited by all the members of the school. J.H.R.

It may be well to add that Mr. J. H. Reynolds, M.Sc., formerly Principal of the Manchester Technical College, who has compiled the sketch given above, is President of the Lower Mosley Street Schools. Several well-known Unitarian Ministers of Cross Street Chapel and of Upper Brook Street Church, have been intimately identified with the schools, including Rev. Wm. Gaskell, M.A., husband of the novelist of "Cranford," and "Mary Barton" fame; Rev. S. A. Steinthal; Rev. J. J. Tayler, B.A.; Rev. E. P. Barrow, M.A.; Rev. E. L. H. Thomas, B.A., and others. Rev. A. Cobden Smith was Minister and General Superintendent of the Schools, 1901-12. Among the laymen actively associated have been Travers Madge and Brooke Herford, when students in college; several Steinthals, Herfords, and Worthingtons, some of whose names are still found along with that of Rayner Wood, in the list of officers. Manchester owes very much to the splendid service rendered to its community by intellectual, moral and religious education imparted in these schools, and to the noble company of philanthropic and public-spirited men and women who have carried on the work.—ED.

NATIONAL UNION TEMPERANCE ASSOCIATION DRINK AHD CHILD WELFRE.

DRINK robs thousands upon thousands of infants of proper nourishment, clothing, and care.

"Thousands of women and their infants are drink-starved, because the money which would provide them with sufficient food, milk, and comfort goes in Liquor."

"Inability to provide the necessities of life does not kill affection as the habit of drinking does, and though it is true that here and there children suffer through their parents' lack of means, such parents often go without the things they themselves need in order to supply the requirements of their little ones." —The Director of the N.S.P.C.C.

The death-rate of infants and young children is always greatest where public-houses are most numerous.

"It is in the centre of the city that public-houses are to be found in greatest abundance Here, to a much greater extent than elsewhere, is to be found 'la misere,' want, ignorance, improvidence, squalor, and disease."—Dr. Niven, Medical Officer of Health, Manchester.

Stop drink and the child, the mother, the race, will benefit.

In his Report on Child Mortality, Dr. Arthur Newsholme, Medical Officer of the Local Government Board, states: "That intemperance either in husband or wife is a serious cause of excessive infant mortality is certain. The close relationship between intemperance and excessive child mortality is not difficult to detect in the experience of different towns. There can be no hesitation in ascribing to this cause an important share in the causation of the excessive child mortality in such towns as Burnley, Wigan, Middlesbrough, Barnsley, Stone-on-Trent, Liverpool and Preston.

A Mother's Grief.

She was quite a girl,—a munition worker, during the great war. She was married, and was the mother of one child, which she loved with all the tenderest fondness of a warm and passionate nature. But the child fell suddenly ill and died. After the burial the woman returned to her work at the projectile factory. She was greatly depressed by her bereavement. A lady welfare-worker—her supervisor,—was expressing deep sympathy with her in her trouble, and the bereft mother broke down and sobbed pitifully, and cried out: "My child, my child! what will become of her? She is lost, lost."

"Why lost?" inquired her friend. "Is she not safe in the hands of God?"

"No, she is not. She had not been christened. And without baptism she could not be saved. It is all my fault. I kept putting it off, and then she died, and now it is too late, and she is lost, and all through me. It makes me feel that I shall go mad at the thought of it.'

"But you mustn't think such things. They are not true. Your child is not lost. She is as precious to God as she is to you. God loves your child even more than you do. It is not His will that one of these little ones should perish. You must not think that God is harder and more cruel than you are. You are unjust to Him to think such a thing as that He will not care for your child."

"But at church they tell us that a child cannot be saved without baptism" said the mother.

"Yes, I know at some churches they do say so, but it is a great mistake. I do not believe it, and I cannot understand how you can believe such a thing. You may be sure that God is so good that he will do whatever is right, and whatever is best for your child. Just you make your mind easy on that point that your child is safer in God's care than ever she was, even with you'.'

This talk seemed to quieten the mother and she became calmer. No doubt it caused her to think more for herself. She was evidently able to look at the matter in a different way, for she said afterwards that she had found comfort in what had been said to her.

But there are still people who are heard to say that it does not matter what you believe, or rather that—belief does not matter. It does matter greatly if it makes all the difference between terror and confidence, between heart-rending grief and certain trustful faith.

How thankful ought all people to feel who have a noble conception of the all-embracing Fatherhood of God. Surely it is not possible for anyone to do too much to promote the spreading of a Faith that takes away the awful dread that has been made to weigh so heavily on the souls of the credulous.

For the Children.

KEEP ON SOWIN'.

"Keep on sowin' when you've missed the crops,
Keep on dancin' when the fiddle stops;
Keep on faithul till the curtain drops,
And you'll get there in the mornin'."

My Dear Little Friends,—

Last month I gave you the first verse of a little song for little heroes and heroines, for those who have sufficient grit and pluck to keep on even in the face of failure. I now give you the concluding half, and I am sure you will agree with me that the lines ring true, like martial music that stirs the blood and rouses the courage of soldiers as they march breast forward to meet the foe. It is said of a certain type of boy, "He's a bad loser." You all know him, don't you? You have a game of draughts with him, and wipe him off the board. He feels and looks very sore. You beat him again, and he becomes sullen. He loses a third time, and loses his temper as well, or begins to howl. Oh, he's a delightful person whom people soon learn to avoid. How different the boy who can take defeat handsomely! He jokes about his own blunders; he admires the skill and cleverness of his successful opponent; also he says, "I'll beat you yet, old chap." And, by and by, he does.

Last autumn the farmers had expected a record harvest. They had worked hard, and their fields were gloriously golden. But in many parts of the country the rain rained and rained and rained until crops worth thousands of pounds were all but ruined. What happened? Did the farmers sit down in black and bitter anger vowing they would give up the growing of grain? Not a bit of it. Though they had missed the crops, bumping crops, they carried on. They will "keep on sowin'" and this year may have, as they deserve, a splendid harvest. And it is the same all through life. The people who win in the great game are not those who always must be on the winning side or they won't play, but those who just keep on playing. The people who succeed are not those who can dance only when the music of life is merry, but those who "keep on dancin'" even when the music is mute. Above all, the men and women who count are those who play their part on the great stage of human life with courage and cheer—who keep on faithful till the curtain drops! These are they who are always "getting there," who will get there in the great morning of the life beyond life. If this is more than you understand, keep on repeating the great little song, and one day you shall find it full of meaning, full of inspiration, full o life-giving power.

Yours right heartily,

H. FISHER SHORT.

March.

By Rev. WILLIAM C. HALL, M.A.

MARCH, the first month of the old Roman year, derives its name from Mars, the god of war. Sons of war, especially devoted to the war-god among their divinities, to place his name first in their calendar was perhaps the highest honour the Romans could pay him. It represented his eminence, and was a reminder of his patronage to a people whose state was founded upon militarism, and who were, moreover, particularly sensitive in the matter of their duties to their several gods.

Not only by the Romans, but by ourselves also, March was regarded as the first month, the beginning of the legal year—until 1752. So we understand how later months got their names, e.g., September, seventh-month.

Our Saxon forefathers called it Lenet-monat, or length-month, "because the days did then first begin in length to exceed the nights. And this month being by our ancestors so called when they received Christianity, and consequently therewith the ancient Christian custom of fasting, they called the chief season of fasting the fast of Lent." Surely it was good that the year should begin with religious discipline, observed by Christians particularly in reference not to the god of war, but to the Prince of Peace.

On natural grounds it was appropriate to esteem it as the first of months, because it is the month in which decided symptoms of a renewal of growth appear; the earth then, as those of us who cultivate gardens know, begins to reawaken, to stretch its limbs, and to give signs of an energy that is to run through the vegetable—and animal—kingdoms. The sap which is the life of the world, begins to flow.

We are familiar with the saying that March "Comes in like a lion, and goes out like a lamb." It is suggestive, and we would turn it to this meaning: March comes in with strength, and settles into quiet, overwhelms us with war but leaves peace with us, breaks upon us with violence to bless us with gentleness.

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—AND—
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To Men and Women on War Service.

Motto: FOR GOD AND HUMANITY.

The Committee of the North Cheshire and District Union of Adult Classes has issued the following to its members on War Service:

DEAR COMRADE,—

Never in the World's history has a greater significance been attached to the words "Peace on Earth," than in the present season of goodwill.

After the strenuous years now happily past, what a welcome relief it is to turn to the future with all its potent possibilities. What this future is to be, is very largely in our own hands, and we can to some extent mould it as we will.

It is with this strong conviction that the members of our organisation are looking forward to the return of those of its members and well wishers, who at the call of the Nation's greatest need, forsook all the comforts and pleasures of home life, to undertake tasks of great danger and terrible difficulty.

With the same brave, unconquerable spirit applied to the social and religious problems of the future, what limit is it possible to place upon the achievements of the months and years to come.

It is to you and your comrades that we look, on your return, to instil that "vim and go" into our home life, which will enable everyone to extract from the life we have to live, all that is worth having and living and striving for.

Your Niche in School is waiting for you, your comrades are keen to see you back, and we as a Union, representing the schools of the district, extend to you the strongest and most cordial invitation to link up as soon as you can, once again to the cause of social betterment and religious freedom.

That you will be able to return soon and help to make the coming year memorable in the annals of progress, is our earnest wish.

"Turn, Fortune, turn thy wheel with smile or frown;
With that wild wheel we go not up or down:
For man is man and master of his fate."
—Tennyson.

Wishing you and yours the greatest possible happiness in 1919.

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ALL COMMUNICATIONS FOR THE UNITARIAN MONTHLY TO Rev. H. BODELL SMITH, MOTTRAM, MANCHESTER